

TRACTATUS PASCHALIS
OR, A
DISCOURSE
Concerning the
Holy Feast
OF
EASTER,

Its Original,
WITH
RULES and TABLES
FOR

The Finding thereof;

With the other moveable Feasts throughout
the Year in both Accompts, viz. according to
the English Accompt, or the Old Stile, and the
Roman, Gregorian, or New Stile used in
Forreign Parts for ever.

By JOHN BOOKER, Student in *Astrologie* and *Physick*.

LaUDate eUM SoL et LUNA; Psal. 148. 3.

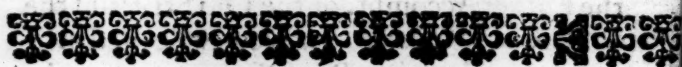
By Order and Appointment of the KING'S most Excellent
Majesty, *April* the 5th. M. DC. LXIV. II

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Imprimatur,

Job. Hall R.P.D. Humfredo
Episc. Lond. a sac. Domest.
May 2. 1664.



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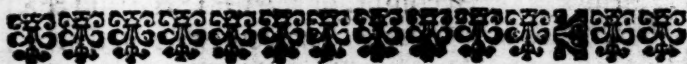


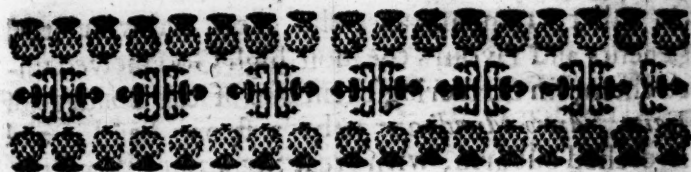
Amongst all the Festivities which have at any time been instituted to the Glory and Honour of God Almighty, or Celebrated by the *Jews* or *Christians*, without all controversie, the Paschal Solemnity or Holy Feast of Easter may challenge the Preheminency: For in that the *Jews*



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Mongst all the Festivities which have at any time been instituted to the Glory and Honour of God Almighty, or Celebrated by the *Jewes* or *Christians*, without all controversie, the Paschal Solemnity or Holy Feast of *Easter* may challenge the Preheminency: For in that the *Jewes*

do call to remembrance the great and wonderful benefits and favours the most high God shewed unto them, in delivering them out of the Bondage of *Egypt*, Anno Mundi 2453. by a strong hand, and stretched out arm, with great Signes and Wonders, *Moses* and *Aaron* being their Leaders and Captaines, and conducted them to a Land sometimes flowing with Milk and Honey. But the *Christians* do Celebrate the Solemnity of this Feast not in commemoration of any earthly benefit, or temporal favour received, but in memory of that transcending benefit, which God vouchsafed; not to deliver any peculiar, or particular people, but the whole World; not from the servitude of *Pharaoh*, or any Tyrants, but from the tyranny of the Devil; not by the interceding of *Moses* and *Aaron*, in the total destruction of the *Egyptians*, but by the mediation of his only Son *Christ Jesus*, who spared him not, but through his great love to Mankind, suffered him to be crucified for us, that we should not any more pass through the red Sea, but be washed of our sinful pollutions by his most precious blood, which he shed for our sakes; who is our Leader and Captain to the Land of the Living, ever flowing with Milk and Honey, promised to all the Godly from the beginning of the World; or which is all one, That we might attain to that Heavenly Hierusalem, in which no defiled thing can enter. So that hence may be observed; that the Pascha, or Passeeover in the Old Testament mentioned, was not instituted only for the *Jewes* in memory of their deliverance out of the Captivity of *Egypt*, (for they were in the shadow,

but

Traſſatus Paſchalis.

5

but the *Chriſtians* in the Sun-ſhine;) but that it ſhould be a Type of the Meſſias, through whoſe Blood all Mankind might be freed from the Captivity and Tyranny of Sin, Death, the Devil and Hell; which Saint *John* reſpected when he ſeeing Jeſus coming to him, ſaid, *Behold the Lamb of God which taketh away the Sins of the World*, Chap. 1. ver. 20. And ſeeing this laſt benefit, doth far transcend that of the *Jewes*: Let none wonder if the Chriſtian Church have been alwaies ſtudious and ſollicitous, as not only the Biſhops, but the Oecumenical or General Councils have diligently preſcribed what time, and day of the year, with what Rites and Ceremonies the Holy Feaſt of EASTER ſhould be Celebrated, that all Controverſies which happened concerning the ſame in the Primitive times betwixt thoſe called the *Catholicks* and the *Quartodecimani*, then termed Hereticks, as alſo amongſt the *Catholicks* themſelves, might be removed and taken away, which was accompliſhed by the firſt Oecumenical or General Council at Nice in the year after Chriſt 326. the Cannons or Rules of which Council were, Firſt, That the Equinoctial day ſhould be alwaies held on the 21. day of March. Secondly, That the Full Moon happening upon the 21. day of March, or the next day after, ſhould be counted the Full Moon of the Month *Niſan*. (which is part of March and April with us) Thirdly, That the Sunday or Lords day, which next followed that ſucceeding Full Moon, ſhould be *Eaſter day*; but if the 14. day of the Moon ſhould happen to be on the Sunday, or Lords day, then the

next Lords day ſhould be *Eaſter* day ; Leſt, that the Feaſt of *Eaſter* ſhould be kept on the ſame day the *Jewes* kept their Paſſeover : So that the 14. day of the Moon, next after the Vernal *Æquinox*, by the Council of *Nice*, was decreed to be the bound, limit, or term of *Eaſter* ; and that *Eaſter* ſhould be Celebrated on the next Lords day, which ſucceeded it ; But if that term, or 14. day of the Moon ſhould happen on Sunday, or the Lords day, then *Eaſter* day ſhould be kept on the next Lords day which followed. And this is the Summe of the ſaid Decree of the Council of *Nice* ; of which there are theſe three principal reaſons.

First, That there might be ſome Analogy or Correſpondency betwixt the Jewish and Chriſtian *Paſcha*, or *Eaſter* ; but, ſo that the Jewish ſolemnity might at no time concurre with the Chriſtians memorial of the Reſurrection of Chriſt.

Secondly, That it ſhould be alwayes kept on the Sunday or Lords day, on which Chriſt aroſe from Death ; and not as the *Jewes*, which (at the firſt as God commanded) kept it on what day of the Week ſoever the ſaid 14. day of the Moon in the month *Niſan*, or *Adar*, happened to be.

Thirdly, That at no time an Eclipse of the Sun ſhould be ſeen, on, or at the Feaſt of *Eaſter*, as that, which was miraculous at the death of Chriſt, and contrary to the courſe of Nature, happening at the Full Moon, leaſt it might give occaſion to the *Jewes* and Infidels to callummate the Chriſtians.

But not to be too prolix in the Preface of this Diſcourſe, Let us remember that *Eaſter* is the principal

cipal of all other Feaſts, and was ſo ordained of God at the firſt. And at this day there be three ſorts, that is,

First, The *Paſcha Hebræorum*, or the *Jewes* Eaſter, the word *Paſah* or *Phaſe*, ſignifying *Transitus*, or a Paſſing Over, which the *Jewes* keep in memory of the Angels Tranſiting the *Iſraelites* Houſes in their Captivity or Bondage in *Egipt*, as may be read in *Exodus* 12. 12, 13, &c. and this their Eaſter was by God commanded to be kept the 14. day (of the Moon, for ſo the *Jewes* do count their dayes) of the firſt month called *Niſan*, which day at Even was the Lords Paſſeover, and the 15. day ſhould be the holy Convocation, as you may ſee in the ſaid *Exod.* 12. 18. *Levit.* 23. 5. *Deut.* 16: 1. *Numbers* 28. 16. and this 15. day is held or accompted to be the firſt day after the firſt Full Moon after the Spring Equinoctial. But this inſtitution the *Jewes* altered, holding a ſuperſtitious opinion of dayes, and would not keep their Eaſter upon a Munday, Wednesday, or Friday, breaking thereby the Commandment of God, like a ſtiff-necked people, as in *2 Kings* 23. 21, 22, &c. but now they keep it as formerly. Let thus much ſuffice for the *Jewiſh Eaſter*.

The Second *Paſcha* or our Eaſter, is indeed *Paſcha Verum*, if our Calender were reformed, and we retain the word *Paſcha* in remembrance of Chriſts Reſurrection (not only as the *Jewes* did, who killed a Lamb; and the blood thereof was to be ſtriken on the door poſt of their Houſes, that it ſhould be a Token thereupon that when the Lord ſhould ſee the blood, he would paſs over them, as in the ſaid

12. chap of Exodus more at large you may read: And this was a Type of the Lamb of God our Saviour, his Son Jesus Christ, who was crucified for the Salvation of all the World;) but for that at that time when Christ suffered, *Transiit ad Patrem*, for *Pesah*, or *Phase*, significat *Transitum*, as St. Augustine upon the 68. Psalm, *Transitus fit factus de veteri Vita, in novam*. So also in his Epistle 57. to *Dardanus*, and likewise in his 119. Epistle.

Others do say, the word *Pesah* or *Phase*, comes from a Word in *Hebrew*, which signifies *Parcere, vel misereri*; upon which the *Chaldee* Paraphrase, or exposition on the 12th. of Exodus, retain the word *Misereri, quia videlicet Angelus vastator transfiliendo pepercit, et misertus est*. Hence it hath been a Custome in *England*, when the Plague doth visit any House (from which good Lord deliver us) a Red Cross is made upon the Door thereof, and there is written thereon, *Lord have Mercy upon us*, as having some Analogy with that mentioned in the twelfth of Exodus.

Now to the matter in hand; Our *Easter* was ordained 325. or 326. years after the Incarnation of Christ; For *Constantinus Magnus* noting the errors risen amongst the Congregations of the Christians, assembled a Council at *Nice*, (from all Nations,) wherein there were 318. Bishops, and other Learned men, as well *Greeks*, *Latins*, and *Egyptians*, such that could well determine of the motions of the Caelestial bodies; amongst whom was *Eusebius* Bishop of *Cesarea* chief, being an excellent Mathematician; and he kept them two years upon his own costs

costs and charges: And so in the year 326. after the Incarnation, There was a new Decemnoval or Golden Number invented, differing from that the *Romans* then used, which made it the longer, before they would consent unto it; For by this new Cycle, *Easter* should be Celebrated upon the Sunday next following the first Full Moon, that should happen after the entrance of the Sun into *Aries*, which was then the 21. day of *March*; but this Institution continued not past seven years after the Council of *Nice*: For in the year of Christ 333. or thereabouts, there fell differences between the *Romans* and the *Greeks* about the same, which differences continued neer 200. years; But then in the time of *Justinian* the Emperour, *Dionysius Exiguus* an Abbot of *Rome*, an excellent Man, and worthy *Roman*, in the year from the Birth of Christ 527. invented Tables, and began the *Epocha Nativitatis Christi*, the 25. day of *December*, *Anno Mundi* 3949. and this is called the Vulgar and *Dionysian* Accompt, though the true Accompt happens *Anno Mundi* 3948. because Christ was born *Anno Mundi* 3947. according to the said *Dionysius* his computation: This *Dionysius* in the said year of Christ 527. began to draw Paschal Tables, and Rules Ecclesiastical, according as it was ordained at the Council of *Nice*, which he finished *Anno Christi* 532. though at the Council of *Chalcedon* (which was 136. years after the Council of *Nice*, and the fourth Oecumenical or General Council in the year of Christ 451. or thereabouts, wherein there were 630. Bishops;) it was established, That who ever held any other *Easter* then that after

after the Statutes of *Rome*, should be counted an Heretick: But these Tables of *Dionysius*, and the Decemnoval or Golden Numbers (which *Erasmus Schrekenfusius* calls, *Nobile et Magnum inventum*) for he the said *Dionysius* invented them, and placed them in the Calender, and set them over against that day on which the Moon changed, or was New Moon, and it was called *Aureus Numerus*, *Quod quemadmodum mediante Auro, omnia fiant venalia, ita per hunc numerum in Ecclesia reperiantur fere omnia Festa mobilia*. I say it was set in the Calender in Golden (or as sometimes I have seen it in Red) Letters, for distinctions sake, and was made use of from that time to this very day, though it hath changed its place to the begining of every month from its first position, by which means instead of a Golden Number, (unless it be restored to its true place) it may become a leaden one; for in every 19. years there is an anticipation, or if you will a retrocession of one hour 30. minutes, and in every 304. years, there is gone back 24. houres, or a whole day; so that since its first position in the Calender, it hath removed its place to the begining of each month, almost five dayes, (and yet no man durst presume to alter the Feast of *Easter*, though they saw the *Æquinoctium* still fly back from the 21. of *March*, on which day at the time of the Council of *Nice* was the *Vernal Æquinox*) in somuch as it is now in the *Dionysian* Calender, or if you will as it is used in *England*, and in some other parts beyond Sea, about the 10. or 11. of *March*; by reason of which anticipation since the Birth of Christ, or rather from *Julius Caesar's* time

Traſtatus Paſchalis.

II

time to this year 1664. there are between 12. and 13. daies gone back; for every year it doth anticipate or go back 10. minutes, 44. ſeconds; and in every 134. years it goeth back 24. houres, or a whole day; for in the time of *Julius Cæſar* it was obſerved to be on the 25. day of *March*, or thereabout, and it is now above 1700. years ſince.

This Emperour *Julius Cæſar* the fiſt Roman Monarch, *Anno Mundi* 3902. and in the 45. year before the birth of Chriſt, and the year before he was ſlaine in the Senate houſe by 23. Wounds, noting the false ſeſs of the year then uſed; for there were 4. ſeveral Calenders uſed, one by *Romulus*, (*Anno ante Chriſtum* 752.) which was, That the year ſhould conſiſt of ten Months, or of 304. daies, which becauſe it agreed neither with the motions of the Sun or Moon, laſted but 45. years.

The Second was the *Pompilian* Calender (*Ante Nativitatem Chriſti* 714.) to which was added two Months, and then the year had 365. daies.

The Third was the Second *Pompilian* year, not in adding, or abateing any thing of the year, but in changing the daies of the Moneths; for every moneth had daies allotted them, but *February*, of even and uneven daies interchangeably, as *January* 31. *March* 31. *April* 30. *May* 31. and ſo every other moneth differed one day, except *February*, which had 29. daies, the whole twelve Moneths making 365. daies as before; and this Calender was uſed to the 450. years before Chriſt.

The Fourth was the Calender of the *Decemviri*, who finding that the *Grecian* Calender was truer then

then the former, by reason of their intercalation once in two years; those *Decemviri* brought the Intercalation to be once in 3. years, which was much neerer the truth then the former, and this continued to the 45. years before the Birth of Christ.

I say this learned noble *Roman* Emperour, *Julius Caesar*, noting as before the falseness or imposedness of the year before, and at that time in use; by the Councel of *Sosigenes* an excellent Mathematician framed the year to consist of 365. daies, 6. houres, upon which these Verses were made.

*L. X. V. tria C. capit Annus quilibet in se,
Addito VI. horas, Anni compleveris oras.*

And because it would be difficult to compute these 6. houres every year, (for should you begin this year at Noon, of any one day, it must end the next year upon the same day, at 6. hours after noon, and the next year following it would be at Midnight; and the third year 18. houres from noon; and in the fourth year 24. houres, or one day;) so that we should drive the begining of the year every four years a day further, without the geting of a day; so that in 124. years or thereabouts, the *Annunciation* of the Virgin *Mary* would fall to be where *St. Mark* the Evangelist's day is, or a day sooner.

To avoid which inconvenience *Julius Caesar* concluded that at every four years end there should be a day gotten by the surplus of the six houres in every year; for four times six houres makes 24. houres, which is a day, which day he added to *February*, because it is the shortest moneth, and according to the Ancients and our Church Accompt the last moneth;
and

and this day is put in the 25. of *February* in the Leap year, or every fourth year. And from thence the Hebdomatical or Week-day-Letters receive a change; and the Letter *F* is twice repeated, and *St. Matthias* day is obſerved on the later *F* where-as in the common year it is on the 24. of *February*, againſt which the Letter *F* alwaies ſtands in the Calender. To which purpoſe there is an old Verſe.

*Biſſextum ſextæ Martis tenuere Calendæ,
Poſteriore die, celebrantur feſta Mattheæ.*

So that we may obſerve the *Julian* year is two-fold, common of 365. dayes, and Biſſextile or Leap-year of 366. daies, and it is called Biſſextile of Bis, and Sex, becauſe the ſixt Calends of *March*, is twice repeated, and this 6th. Calends of *March* is alwaies the 24th. day of *February*; and in the Leap-year, the 24. and 25. day of *February* are counted but as one day, viz. The 6th. Calends of *March*, and the Dominical Letter which was in *January* and all *February* before that day is changed into the preceding Alphabetical Letter, as this year 1664. being Leap-year, the Dominical Letter in the *English* accompt in *January* was *C* and ſo is all *Iannary* and *February*; but the next Sunday after Saint *Matthias* his day, being the 28. of *February* it is changed into *B* and ſo ſerves for Sunday Letter all the year following; and yet the Letter *A* ends the year, and begins the year, and thus it doth every year. So then *February* may be called *Menſis intercalaris*, and the 25. day thereof, *Dies intercalaris*.

So that we may ſee by reaſon of this Anticipation, Intercalation, and preceſſion, or retrogreſſion of the Equinox

Equinox before remembred, contrary to the intent of the *Nicene* Councel, who much minded not the precession of the *Æquinox*, there doth often happen two Full Moons before we can keep our *Easter*.

Which was the chief cause that Pope *Gregory* the XIII. in the year of Christ 1582. altered the Calender and made a new *Pascha*, or third *Easter*, by which meanes there is sometimes seven dayes betwixt our *Easter* and the *Romans*, sometimes 28. dayes, and sometimes 35. daies, as in a Table shall be plainly shown; Nay, if the World should last some Hundreds of years, there would happen 42. daies, yea and 49. dayes difference betwixt our *Easter* and the *Romans*; if our Calender be not corrected and reformed, which I shall not presume to argue or determine; I shall only endeavour to undeceive those that think we are in the wrong, of which there are not a few.

As in the year 1640. in which I was sent for (by King *Charles* the First of blessed Memory) concerning the same matter, and did satisfie his Majesty: So likewise in this year 1664. was a rumour raised, that we had not placed *Easter* on the right day of the moneth in our Calenders, because the *Roman Easter* happened to be on our *Palm-Sunday*; but had those Find-faults observed the years 1641. 1644. 1660. or the last year 1663. they might have found 35. daies difference betwixt our *Easter*, and the *Gregorians* or *Romans Easter*.

But to speak the truth, by reason the Golden Number is anticipated since its first Institution almost five daies from its primitive place, and so doth
not

not point out the day of New Moons in the *English* Calender for which it was intended, it often comes to paſs, that *Eaſter* may be Celebrated on the 25. day of the Moon; when as by the Antient Fathers of the Church and Councils, the conſtant limit of *Eaſter* was incluſively between the 15. day of the Moon to the 21. day: And truly from the year of Chriſt 1500. to the year 1582. there was 29. *Eaſters* rightly, and 54. unduely obſerved; ſo I may ſay from the year 1600. to this year 1664. there hath 31. *Eaſters* been kept truly, and 34. unduly: Beſides the Vernal Equinox in the *English* Accompt doth not happen on the 21. day of *March*, as in the time of the Council of *Nice*, but now is in that Accompt about the 10. or 11. of *March*, by which meanes it may ſo come to paſs that *Eaſter* may be Celebrated in the ſecond moneth, and that will be as often as the Golden Numbers 3. 6. 8. 11. 14. 19. ſhall be in uſe, yea 35. daies more latter then the Decrees of the Fathers and Councils intended; for ſo it did (as formerly) in the years 1603. 1606. 1614. 1617. 1622. 1633. 1636. 1641. 1644. 1660. and the laſt year 1663. and will do ſo again, 1671. 1674, &c. and will do ſo ſtill in divers years, if the Calender be not reformed: and if the World ſhould continue to the year of Chriſt 2437. there will be 42. dayes difference; but in the year of Chriſt 4609 if the Calender be not reformed, and the World laſt ſo long, there will be 49. dayes difference. And this is obſervable that from the year of Chriſt 1582. in which the Reformation was made (and ten dayes of alteration was made in the year) to the year of Chriſt

Chriſt 2698. yet to come, which is the ſpace of 1116 years, there may in divers years happen no difference, (except the 10. dayes before remembred, which is every year) but after that year, the Celebration of *Eaſter* will differ every year, ſometimes more, ſometimes leſs, of which you may be ſatiſfied in *Clavius* in his fifth Tome, to which I refer you; and of this I ſhall make a Temporary Table for ſome years to come.

Befides theſe diſcommodities and abſurdities, which may happen in the ſolemnity of *Eaſter*, others will follow, (had not the Calender been reformed) as the day of Chriſts birth uſually obſerved the 25. day of *December*, which then was the Winter ſolſtice, would ſlide to the Vernal Equinox, and his Incarnation, which was at the Vernal Equinox, would run to the Summer Solſtice, and *St. John Baptiſt's* day would be at the Autumnal Equinox, the Winter Solſtice would be in *October*, and the Spring Equinox would be in *January*, as by what hath been ſaid may be underſtood.

Therefore in the ſaid year 1582. the aforeſaid Pope *Gregory* the 13. reſolved and decreed the reſtitution of the Equinox to that time it was at the Council of *Nice* to amend the Limits of the new Moons in the Calender, and to innovate, or make a new alteration of the Cycle of the Sun; and for that purpoſe he thought it rather fit to reduce the Equinoctial day to the 21. of *March*, then to let it be on the 11th. as it then in that year was; or as ſome would have had it to the 25. day, (as indeed it ſhould be) to avoid, as then was thought, the greater inconvenience;

inconvenience; and therefore (treading in the steps of the *Nicene* Council) it was reduced by an exemption of ten dayes from the moneth of *October*, (for some reasons not worth naming) so that the 5. day thereof should be called the 15. and he would rather that this should be so done in one moneth, and year, then in many years and moneths, that the Correction might not be impeded, nor the course of the Dominieal Letters might be suddenly broken off: Having thus reduced the day of the Equinoctial to its place, there wanted a meanes or method to fix the Equinox, that it might not as before, by little and little slide back to the beginning of the moneth; in which respect, although there was the greatest reason to have had consideration of the motion of the *Sun*, yet was it not thought fit to respect the *Sun*s true motions, nor precisely his mean motions, but rather to find out some Cycle more easie for the understanding of common Capacities; for the true motions were rejected because of their inequality, sometimes being slower, and other whiles swifter; in assigning of which, there hath alwayes some difference amongst the most skilful Astronomers happened; and although they should have agreed, and in that particular have framed (as there are now extant) most exact Rules and Tables, yet in vain had it been to have brought in use, the reckoning of houres and minutes, because, in respect of the difference of Meridians, that labour might have been spared: As for example, should the Vernal Equinox at *Rome* happen the 21. day of *March* at noon, it would happen to some people more

Eastward from *Rome*, the same day at Sun set, and to others at the following midnight of the same day, and so it would have been attributed to the following day, *viz.* the 22.

Wherefore the Pope, and the Compilers of that Reformation begun 1582. not regarding the accurate and subtile precepts and Rules Astronomical of the quantity of the true and mean motions of the Sun, were contented to admit certain Cycles, and popular or common Rules, which should not differ much from the mean motions, because the *Jewes* themselves with whom all things were Ceremonial, were not commanded to observe the true or mean Vernal Equinoctial in the Celebration of their *Pascha*, but only the time in which according to sence, the dayes and nights were equal.

Therefore the Pope, &c. admitted of that Cycle which should retain the Vernal Equinox, to, or nearest the 21. day of *March*: And because it was observed that the year according to the Sun's mean motion did not consist of 365. dayes 6. houres, but of 365. dayes, 5. houres, 49. minutes, 16. seconds, or very neer thereto, according to the *Alphonsine* computation, He decreed in the correction of the Calendar, that not all Centesimals, or Hundreds of years should from that time be counted Bissextiles, Leap-years, as formerly they had been.

But, that the first three Centesimals or Hundreds of years after 1600. should be common years, or only have 365. dayes, and such should be 1700. 1800 1900. but the fourth Hundred, *viz.* 2000. should be Bissextile, or Leap-year, and have 366. dayes in it.

So

So alſo the three next Centefimals, or Hundreds of years, viz. 2100. 2200. 2300. ſhould in like manner be as common years, of 365. dayes a piece, but the fourth Centefimal or Hundred year, viz. 2400. ſhould be Biſſextile, or Leap-year, and have 366. dayes in it, and ſo *ad infinitum*, or a great while; And the reaſon of this was, becauſe in the *Julian* Accompt in every 134. years, the Equinoctial did anticipate or go back one whole day, Notwithſtanding, the Compilers of the *Gregorian* Calender did foreſee by this their intercalation, and alteration, that it would follow, ſometimes the Equinoctial would more ſlowly go back from the 21. of *March*, as *Clavius* declares in Lib. 1. Cap. 5. *de Calendario*; neither did they judge it would be any hinderance to the Church of God, becauſe in the times of the Councel of *Nice*, for that very cauſe the Feaſt of *Eaſter* was Celebrated in the ſecond Moneth, by reaſon of the common and Biſſextile years, which *Clavius* as before largely proves; and in the ſixth Chapter, he overthrowes the reaſons of ſuch who ſay that the difference between the true and mean motion of the Sun might ſometimes encreaſe to 4. dayes; and he ſheweth (ſuppoſing the verity of the *Prutenick* Tables) that difference never to exceed above a day and a half; yet he could not deny if that *Æquation* had been inſtituted to the *Alphonſine* year, or the mean year, the Equinoctial would oftener have followed, then to have preceded the 21. of *March*. By which meanes all the objections which are uſually brought againſt the *Æquation* of the Equinoctial by the inconfſtancy of the *Prutenick* Tables

which were made use of in the correction of the Calender are dissolyed; because the excellency and perpetuity of the Calender did consist therein, and because in it, the Cycle of the Epacts was so artificially disposed, that there needed no change for many ages, and from thence forward the Calender should remain uncorrupt, and not troubled, although by the intercalation, or omission of one day or more, by the Decree of the Pope, it should be again corrected if in case the Equinoctial should rowle from the 21. of *March*; and it is brought to this pass, that though the Equinoctial should recede from the 21. of *March*; yet by the *Gregorian* Equation after the Revolution of 20000. years, it would return or happen on the 20. of *March*.

And yet it did not suffice to restore the Equinoctial, unless the New Moons were renewed, or restored; because as before is said, the New Moons from the time of the *Nicene* Council unto that time, were regressed, or gone back five dayes or very neer; For 19. *Solar* years (if you attribute to every year as *Julius Caesar* appointed, 365. dayes, 6. houres) contain 6939. daies, 18. houres, and in that space of time, there are 235. Lunations, or New Moones, and something more, according to the mean motion of the Moon, and so many simple Lunations are determined in so many *Solar* years; for 235. mean Lunations do require 6939 dayes, 16. houres, 32. minutes, 27. seconds, 18. thirds, so that 19. *Solar* years do exceed 235. mean Lunations, 1. hour 27. minutes, 32. seconds, 42. thirds; from whence it comes to pass that in 76. years, that is to say in 4. Decem-

Decemnoval Cycles, or four nineteen years, the Moon doth anticipate her place, 5. houres 50. min. 10. ſeconds, 44. thirds, and at length in 318. years and a half, almoſt a whole day, that is to ſay 23. houres, 59. minutes, 52. ſeconds, 49. thirds, which lacks a very little of a whole day, according to exact Calculation.

For this cauſe, the Golden Number, or the Cycle of 19. years was rejected, which was deſigned to ſhew the New Moon in the old Calender, (the accurate unfolding of which *Clavius* in his firſt Book, *de Calendario*, Chap. 9. demonſtrates) for the Lunations as the Golden Number ſuppoſed every nineteen years, did not return altogether to the ſame poſition or point of Heaven, but from the times of the Council of *Nice* to theſe our dayes, are gone back to the beginning of the Moneth, almoſt 5. dayes as is before ſaid; and although the Golden Number might have been ſo poſited and corrected, that it might rightly for ſome years have ſhewed the day of New Moon, yet perpetually, or for a long time, it could not have performed the ſame, by reaſon of the defalcation of the intercalar dayes every Hundred years, and alſo becauſe there ſhould have been 30. Calenders framed, if the Golden Number had been retained, as *Clavius* proves Lib. 1. *de Calendario*, Cap. 9. Numb. 13. 14. and Cap. 15.

Therefore, the Golden Number was taken away, and the Epact was ſubſtituted in its ſtead; which, perpetually in one Calender ſhewes the Lunations, as moſt Learnedly the ſaid *Clavius* Lib. 1. *de Calendario*, Cap. 10. 11. &c. to the 20. and 27. Cap. hath demonſtrated,

Thus as plainly and briefly as I could, I have shewed the true Grounds, and Reasons of the *Gregorian* Reformation, of the *Roman* Calender, which, divers eminently Learned Men have opposed; As *Josephus Scaliger*, *Michael Mæstlin*, *Georgius Wortemburgensis*, *Sethus Calvisius*, and many others; whom *Clavius*, *Paulus Guldin*, and *Dionysius Petavius*, and some others, have strongly profligated.

I might shew the Opinion of divers Learned men, and their strong Reasons, for the proving and defending of one, and the other Calender; but it is not my business or purpose; I refer such as would be satisfied therein to *Alstedius*, Lib. 17. *Encyclopædia Uranometriæ* parte 3^a. cap. 8. p. m. 1049. &c. I am of his opinion, *Gregoriana Calendarij Reformatio, tametsi est alicujus momenti, non tamen omnibus numeris est absoluta, et etsi Calendarium Gregorianum, Iuliano veteri, sit correctius, non tamen est correctissimum.* And this cannot be denied, let themselves be judge.

Yet I must ingenuously confess, that the *Gregorian* Accompt in this particular, in a threefold respect is to be esteemed more correct then the *Julian*: First, because the quantity of the *Gregorian* year doth better agree to the Heavenly Motions, then the *Julian*. Secondly, because the *Æquinoxes* and *Solstices*, are thereby more firmly bound to certain dayes. And Thirdly, because the *Gregorian Easter* is for the most part, more rightly Celebrated to the mind and meaning of the *Nicene Council*.

Yet there is this Obstacle, that the *Solar* year, which is the ground work or Basis of the Politick year, is not yet perfect in all its Numbers; and also
that

that the Motions of the Sun or Moon cannot eaſily be reduced to compleat or intire dayes; and again that the Compilers of the *Gregorian* Calender did not begin from the time of *Julius Caſar*, which indeed it ought to have been; Theſe things are yet wanting, and deſired: Firſt, that *Aloſius Lilius*, and the reſt of the Pontifical Computiſts, have not yet accurately ſhewed how much that is, which is leſs then ſix houres in the true quantity of the year; or, what part of an hour *Julius Caſar* did exceed the juſt quantity of the year; for, that exact Calculation doth as yet lie hid; but if that exceſs were truly known, we might then eaſily ſay, That Exceſs were ſo much, or would make ſo many dayes, which if they were detracted, or put back, we might uſe the Reformed Calender; but it can be very difficultly reſolved what the exact reaſon of the Politick year is, ſo that the certain quantity of the Moneths, and a perpetual Canon of the Equinoxes and Solſtices, might be framed; and to conclude that thoſe dayes ſuperabounding, or gone back, ſhould not be computed from the time of the *Nicene* Councel, which was 326. compleat years after Chriſt, but ſhould have been computed from the time of *Julius Caſar*, in which that his Calender was begun, or at leaſt from the Birth of Chriſt, in memory of whom the Celebration of the Holy Feaſt of *Eaſter* amongſt Chriſtians is annually ſolemnized.

Therefore, although the *Gregorian* New Calender is more correct then the *Julian* old one, yet it is not moſt correct, or faultleſs.

It is true, many Learned men say, (I will use *Alstedius* his own Words) *Calendarium Gregorianum* recipi potest his cautionibus; primo, ne quis opinetur illud esse perfectissimum. 2. Ne quis putet Solius Pontificis esse potestatem, corrigere *Calendarium*; 3. Ne in gratiam et honorem pontificis hoc fiat; notum est enim, quod pontifex edita Bulla, Imperatori, Regibus, Principibus, et quibuscunque imperij ordinibus mandaverit, ut *Calendarium* illud amplecterentur: Et fulmine Anathematis ferierit, qui id facere recusant. Which I fear as much as the Crack of a pot Gun.

I had almost forgot the words of a Learned German Divine; *D. Lucas Osiander* in epitome *Hist. Eccles.* Cent. 16. Lib. 4. Cap. 18. of this year, 1582. Circa exitum Comitiorum, *Gregorius XIII.* Papa *Calendarij* sui emandati, (quod *Gregorianum* vocari voluit) formam ad *Rudolphum* imperatorem misit, ut in Germanico etiam imperio illud promulgaret: sicut ceteri orbis Christiani Reges, et Principes in Italia, Hispania, Gallia, Belgia et Polonia, se facturos receperant. Et Imperator quidem *Calendarium* illud Principibus et ordinibus imperij observandum commendavit. Sed plerique principes et ordines imperij, qui *Augustanam* Confessionem profitebantur, *Calendarium* illud recipere constanter recusabant; Non quod Cæsari morem gerere non cuperent; sed quia Pontifex Romanus, edita Bulla (ut vocant) illud *Calendarium*, omnibus Christianis, sub pœna excommunicationis, recipiendum, autoritate Apostolica (ut falso jactare solent Pontifices) mandabat. Evangelici autem ordines imperij, Pontificis Romani auctoritatem, et dominium non agnoscebant. In quibusdam locis persecutionem aliqui Evangelici Ecclesiæ Ministri pertulerunt,

tulerunt, eo quod Calendarium illud pontificium approbare et recipere nollent. Itaque jam in Germania duo habentur Calendaria : unum vetus illud quo usa est Germania jam per aliquot annorum centurias : quo hodie etiam utuntur Protestantes seu Evangelici : Alteram novum, Gregorianum illud, quod Pontificij ordines imperij receperunt. Hæc duo Calendaria decem diebus inter se distant : Verbi gratia, si Festum Johannis Baptistæ celebratur 24. Junij secundum vetus Calendarium; idem Festum apud Pontificios celebratur 14. die Junij veteris Calendarij. Et multas confusiones, in contrariis politicis, et negotiationibus, parit novum Gregorianum Calendarium : Quare Pontifici Romano hoc nomine (pro suo labore insumpto) parva debetur gratia. And I believe I shall have as little thanks for my labour in mentioning of this; but let it be how it will I have told you my Author; Look him in *pagina* mihi 831. 832. et 946. 947.

I have a little more to say before I conclude; Some there are that would have *Easter* to be kept upon some certain fixed day, as upon the xxv. of *March* if it be on Sunday, or the next Sunday following, if the 25. of *March* fall on any other day of the Week, or on the first Sunday in *April*, by which means there needed no respect to be had of the Moon, because of that Text of Scripture, *Col. 2. 16.* This is easie to do, and by this means the limits or bounds of *Easter* would be terminated in 7. daies or a weeks space, and so likewise the other Feasts, as *Whitsunday*, *Ascension day*, &c. which depend upon *Easter*, would be limited to more certain dayes; but this being besides the first institution, I wave it: How-
ever

ever beſides, if this were done, *Aequalitas Anni ſervaretur, neq; Cyclis, Tabulis, alijsve controverſiis locus relinqueretur.* But then the 25. of March in our Calender muſt not be preceding ours as in the *Gregorian* Accompt on the 15. day, nor as they have made it the fourth of their *April*. Alſo, moreover by this means the two moveable Terms with us, *Eaſter* and *Trinity* Term, which depend thereupon, might be made more fixed (as the other two, *viz. Michaelmas* and *Hillary*) and not ſo wandering and exorbitant, as often times they be.

Something to this purpoſe Dr. *John White* ſometimes of *Gonville* and *Cains* Colledge in *Cambridge*, in his Defence of the way to the true Church againſt *A. D.* his reply, Chap. 18. pag. 150. 151. Paragraph, or Sect. 2. hath obſerved, backed in the Margent with undeniable Authors, in theſe Words: The Celebration of *Eaſter* upon the Sunday likewise is no point of Faith, but onely a ſeemly and ancient Ceremony of the Church; at the firſt not thought ſo neceſſary as the *Jefuites* now affirm it to be; eſpecially the holding of it on that day; For the Churches of *Aſia* held it on the 14. day of the Moneth, whether it were Sunday or not, by an old tradition; the which many *Catholick* Biſhops, as *Polycarp, Thraſeas, Irenaeus, Sagaris, Melite, Polycrates, Anatholius*, and divers others, many years together maintained; which they would not have done, being all Godly Biſhops of the *Catholick* Church, if the cuſtome of the *Western* Church to keep it on the Sunday had been an article of the Faith. Our Adverſaries alſo confeſs their cuſtome were at this day
lawful

lawful but for the determination of the Church. *Theophilus Cesariensis* an Ancient Father, tells how the French Church in those dayes, *alwayes kept it on the 8th. Calends of April*; which is the 25. of March what day of the week soever it fell; because *Christ arose on that day*. And with us the old Britains and Scots Celebrated it not on that day is now used; whereby it is cleere that the holding of Easter on such a day is not *Catholick*. And whereas the Jesuit sayes, *the Celebrating it on a Sunday is not contained in the Scripture*, he sayes truly; yet the Church of Rome maintaining that Order in old time, thought otherwise, as he may see in a Councel holden about that matter in Pope *Victor's* time, where the Scripture is roundly alledged for it against the *Asian Bishops*. Thus far Dr. *John White*.

There are others which propose this way, and reason, *Quod Pascha annuatim, non Cyclis Temporijs, sed Astronomicis regulis calculatur*.

And there are them likewise that prescribe this Rule, That the time to come might be distributed into Ages, or Handreds of years, and to every such centenary of years, to assign the seat, place, or time of the *Æquinoxes, &c.* from accurate Astronomical Tables, (which now are not wanting) and from thence to bound the Limits of *Easter*, in imitation of *Dionysius* before remembered, and to set thereto every of the Golden Numbers (again refined) as he did, drawn from the same Tables, to point out the New Moones, the which limits or bounds might be extended to two or three Ages without any mutation or change: And in my opinion

nion (under favour) this is the most regular way, and agreeing to the primary institution; but it is not for me to meddle in this matter.

There is but one God, one Christ Jesus, who died for all the World; there ought to be but one Faith, one way of Worship; there is a *Catholick* Church, which I believe; and though the *Gregorian* Accompt be received in *Italy, Spain, France*, most part of *Germany*, and many other places, yet that makes it not *Catholick* or Universal. I could wish all would conform, and that at one time, all the Churches of God, all the people in the World might be of one mind, and the Celebration of the Holy Feasts might be at one time in their proper seasons, and that at once in their Prayers, they might all say, *Amen, Amen, Amen.*

I might here conclude this Discourse with *Marial.*

*Non deerunt tamen hac in Urbe forsan,
Unus vel duo, tresque quaterve,
Pellem rodere qui velint caninam.*

Nam vulgus est suspicax, et pleraque in malam partem interpretatur. But because our Calender or Accompt concerning the matter discoursed of, is uncorrected, and for ought I know is likely so to continue: *Et quia sint nonnulli qui existimarunt Calendarium nulla reformatione egere; quod dies Domini gloriosus imminet, et communes temporum observationes, puta Annales, hoc modo sine necessitate turbentur.*

I have thought fit to undeceive all such, who think we are in the wrong, and keep not Easter, and the other Feasts aright, and therefore I have composed

poſed ſuch neceſſary Rules & Appendices, for the finding out of Eaſter, and the other moveable Feaſts, as will ſerve the purpoſe very well, till Authority ſhall command, and ordain otherwiſe; and theſe Rules and Tables made ſo eaſie, that the meaneſt Capacity may underſtand them in both Accompts, viz. in the *Julian* or *Engliſh* Accompt called the old Stile, and in the *Gregorian*, *Lilian*, or *Roman* Accompt called the new Stile, which is ten daies before ours. And thus they follow for both Calenders.

For the finding out of the Feaſt of Eaſter, &c. in the *Engliſh* Calender, there are theſe things to be conſidered; the Golden Number, the Epact, and the Dominical Letter, what they be hath been a long time known, and may be read in many Books extant; but my purpoſe is now to find them for our preſent and future uſe.

The reaſon why I begin 1653. is, becauſe in that year the Golden Number was (1) one, and it ſucceſſively in 19. years ſpace finiſheth its circuit, and begins again; for when it is ended, I begin it again with

A Table to find the Golden Number and Epact for ever, in the Engliſh, or if you will the Julian or old Accompt.

Anno Domini	1653	54	45	56	57	58	59	1660	61	62	63	64	65	66	67	68	69	1670	71
Golden Num.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
The Epact	11	12	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29

with (1) 1672. where I placed 1653. and so forward, and thus doing, the Table is perpetual, the use whereof shall follow by and by.

Next followeth the Dominical or Sunday Letter, and it is alwayes one of these seven Letters.

A B C D E F G.

Which do shew the Lords day, or Sunday all the year, unless it be in Bissextile, or Leap-year, for then there be two Dominical Letters, whereof the first in the ensuing Table serveth from the beginning of *January* to St. *Matthias* Eve, and the other Letter serveth to the years end; as this year 1664. **C B** are Dominical Letters; **C** serving from the beginning of *January* to St. *Matthias* Eve, the 24. of *February*, on which day is the Letter **F**, and is so again the 25. day, by which meanes **B** comes to be the Sunday Letter, (for all the year after) and so falls on the 28. of *February*, and it is the first Sunday in Lent, or *Quadragesima*, or that which the Church calls *Invocavit*, being forty dayes from *Easter*, which the Church recounts in remembrance of the forty dayes *Moses* fasted, when he received the Lawes from God, but chiefly because Christ fasted so many dayes before he was tempted by the Devil, and because the Actions of Christ should be instructions to us; therefore we should endeavour to fast so many dayes; But Oh the frailty of man! which of us can Fast forty Houres?

But for your more ease behold the ensuing Table where the Cycle of the Sun begins with one, and ends

ends with 28. for in ſo many years the ſaid Cycle makes its variations, unto which is annexed the year of our Lord, and the Sunday Letter, and when thoſe years are expired you muſt begin again, as you did in the Golden Number, and Epact.

The reaſon why I begin with 1644. is the ſame with that of the Golden Number, becauſe that year the Cycle of the Sun is one, and ends with 28. in the year 1671. ſo that in the year 1672. it begins with one again, & ſo forward; and this Table is likewiſe perpetual in the *English* Calendar if it be not reformed, or Authority command to the contrary.

A perpetual

A perpetual Table for to find out the Cycle of the Sun, and the Dominical Letter in the English Account, or Old Style.

Anno Dom.	1644	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71
Cycle of ☉.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Domin. Let.	G	F	E	D	C	B	A	G	F	E	D	C	B	A	G	F	E	D	C	B	A	G	F	E	D	C	B	A

*A Perpetual Table for the finding out of Easter
in the English Account, if it remain
as it is Unreformed.*

The Dominical or the Sunday Letter.								
Golden Num.								
	A	B	C	D	E	F	G	
1	9 Apr.	10 Apr.	11 Apr.	12 Apr.	6 Apr.	7 Apr.	8 Apr.	
2	26 Mar	27 Mar	28 Mar	29 Mar	30 Mar	31 Mar	1 Apr.	
3	16 Apr.	17 Apr.	18 Apr.	19 Apr.	20 Apr.	14 Apr.	15 Apr.	
4	9 Apr.	3 Apr.	4 Apr.	5 Apr.	6 Apr.	7 Apr.	8 Apr.	
5	26 Mar	27 Mar	28 Mar	29 Mar	23 Mar	24 Mar	25 Mar	
6	16 Apr.	17 Apr.	11 Apr.	12 Apr.	13 Apr.	14 Apr.	15 Apr.	
7	2 Apr.	3 Apr.	4 Apr.	5 Apr.	6 Apr.	31 Mar	1 Apr.	
8	23 Apr.	24 Apr.	25 Apr.	19 Apr.	20 Apr.	21 Apr.	22 Apr.	
9	9 Apr.	10 Apr.	11 Apr.	12 Apr.	13 Apr.	14 Apr.	8 Apr.	
10	2 Apr.	3 Apr.	28 Mar	29 Mar	30 Mar	31 Mar	1 Apr.	
11	16 Apr.	17 Apr.	18 Apr.	19 Apr.	20 Apr.	21 Apr.	22 Apr.	
12	9 Apr.	10 Apr.	11 Apr.	5 Apr.	6 Apr.	7 Apr.	8 Apr.	
13	26 Mar	27 Mar	28 Mar	29 Mar	30 Mar	31 Mar	25 Mar	
14	16 Apr.	17 Apr.	18 Apr.	19 Apr.	13 Apr.	14 Apr.	15 Apr.	
15	2 Apr.	3 Apr.	4 Apr.	5 Apr.	6 Apr.	7 Apr.	8 Apr.	
16	26 Mar	27 Mar	28 Mar	22 Mar	23 Mar	24 Mar	25 Mar	
17	16 Apr.	10 Apr.	11 Apr.	12 Apr.	13 Apr.	14 Apr.	15 Apr.	
18	2 Apr.	3 Apr.	4 Apr.	5 Apr.	30 Mar	31 Mar	1 Apr.	
19	23 Apr.	24 Apr.	18 Apr.	19 Apr.	20 Apr.	21 Apr.	22 Apr.	

These

There are divers other Tables extant in many Authors, all tending to the finding out of *Eaſter* in the *English* Accompt; but I have made uſe and choice of this, not ſo much for the facility thereof, but for the Antiquity and the reception thereof in the Church of *England*: It hath been uſed time out of mind, and annexed to the Common Prayer Book ever ſince the compiling thereof, in King *Edward* the Sixths time, *Queen Elizabeth*, King *James*, King *Charles* the Firſt, and ſince his Maſtieſ happy Reſtauration King *Charles* the Second now reigning, whom God preſerve; and is now Printed in the Large Common Prayer Book uſed in the Church, Printed 1662 and in leſſer Volumes, now uſed in the Church of *England*; and therefore I hope it is no offence to make uſe of the ſame, which if thoſe buſie bodies, or Find-faults (that lately raiſed a Rumour that the Holy Feaſt of *Eaſter* was miſſimed, or not rightly placed in the Almanacks publiſhed this year 1664.) had peruſed, there had been no ſuch buzzing in the peoples heads; and I might have ſpared my labour. But enough of this.

In the beginning of this Diſcourſe, I told you that the Canon, or Rule of the Councel of *Nice*, for the finding and celebrating of *Eaſter*, waſ this, That the Equinoctial day ſhould be alwaies held on the 21. of *March*, and that the Sunday, or Lords day which next followed the Full Moon, which waſ next after that 21. of *March*, ſhould be *Eaſter* day; but if that full Moon ſhould happen on a Sunday, then the next Sunday after that ſhould be *Eaſter* day: I ſhewed you alſo the Reaſons of this Canon or Rule,

and you may know that although all the moveable Feasts depend upon *Easter*, yet *Easter* doth not depend upon the one and twentieth day of *March*; for although with them and in those dayes (which is now above 1300. years since) it was a true and good rule, it will not hold in the finding of *Easter* in the *English* Accompt in our dayes, neither is it calculated for the Meridian of Great Brittain, because with us, the Equinox is about the 10th. or 11th. of our *March*, and about 134. years hence, it will be the 9th. day; and in every such space of time, it will anticipate or go back a day, as before I hinted in the Discourse.

You must also know, that the Terms or bounds of *Easter* in both Accompts is ever between the 22. of *Mar.* & the 25. of *Apr.* inclusively in their respective Calenders, according to the Verses following; and in the general Table, for the finding of *Easter* day, observe, that as oft as the Dominical Letter is **D** and the Golden Number 16. in the *English* Accompt, so often *Easter* day will be the 22. of our *March*; So also in the *Roman* Accompt, as often as the Dominical Letter is **D** with them, and the Epact 23. so often *Easter* day will be the 22. of their *March*, and this is the lowest it can fall in either of the Accompts. In the *English* Accompt it will happen 1668. and in the *Roman* Accompt 1693. so likewise in the *English* Accompt when the Dominical Letter is **C** and the Golden Number 8. *Easter* day with us will be the 25. of our *April*, and that will not be till the year 1736. so also in the *Roman* Accompt when the Dominical Letter is **C** and the Epact 24.

Traſatus Paſchalis.

35

or 25. then *Easter* day with them, will be the 25. of their *April*, and that will be 1666. and again 1734. and it is the higheſt it can be in both *Accompts*. I have wholly ſhewn the truth, and as brief as could be.

I have learned from *St. Auguſtine in libro de agone Chriſti, qui veritatem occultat, et qui prodit mendacium, interque reus eſt: ille qui prodeſſe non vult, iſte qui nocere deſiderat*. I have heard likewise, that he that follows truth too cloſe at the heeles, may chance to have his teeth beat out of his head for his paines.

Concerning the aforeſaid Limits or Bounds for *Easter*, obſerve theſe following Verſes, agreeable to both *Accompts*.

*Pascha bis undenam Martis non prævenit unquam,
Vicenam ac quintam poſt nec Aprilis abit.*

The *English* in ſhort is, that *Easter* day never happens the 21. of *March*, nor the 26. of *April*, but all the intermediate dayes it may, which I ſhall ſhew fully in a Table for both *Accompts* by and by.

I confeſs I have ſtept a little aſide, but there was a neceſſity therefore; all I have ſaid is truth. Truth may be blamed, *Et veritas a vulgo ſolet eſſe varijs ſermonibus diſputata*. I will arm my ſelf with this Chronogram, *No LI TIMere quia non ConſUnDerIs*, *Eſa.* 54. 4. And now I return to ſhew the uſe of the foregoing Table for the finding of *Easter* in our Account in *England*.

Fiſt, find the Golden Number in the Table for that purpoſe for the year propoſed, and then the Dominical Letter in the Table following for the ſame year, and theſe being thus found in the little

square Table beforegoing, over against the Golden Number, and under the Dominical Letter in the Collateral line, is the day of *Easter*. As for Example, this year 1664. in the Table for that purpose, the Golden Number is 12. and in the following Table, the Dominical Letters for the same year are **CB** because it is Leap-year; the first Letter, viz. **C** serves from the beginning of *January*, as before is said, to the 24. of *February*, and the other Letter, viz. **B** is Sunday Letter from thence all the year; so then finding in the little square Table the Golden Number 12. and under the Dominical Letter **B** I find 10. *April*, which tells you that day is *Easter* day in the *English* Accompt, and it is not mistaken in any Almanack or Ephemerides printed for this year 1664. that I know of, and therefore I hope their mouthes will be stopt that raised the noise, and no more be heard or said of this matter.

There is a Rule to find Shrove Tuesday, and consequently *Easter* and the rest of the moveable Feasts, but it is not constant; the Rule is this, seek the change of the Moon in *February* for any year, and the next Tuesday after is Shrove Tuesday; but if it change on the Tuesday, then the next Tuesday following is Shrove Tuesday, then the next Sunday is the first Sunday in Lent, six Sundayes after is *Easter* day, &c. But this Rule failes sometimes; for in the year 1671. the Moon, doth not change in *February*, but on Wednesday the first of *March*, so that Shrove Tuesday that year is the 7th. of *March*, and *Easter* day the 23. of *April*, therefore we must seek some other Rule.

The *Romans* do say, they do observe their *Easter* and the moveable Feasts, both according to Gods Commandment, and according to the Edict in the Council of *Trent*, the truth whereof I will not dispute, but leave it to be discussed by the Learned; my intent herein is how to find it, that Merchants and others Trading beyond Sea, where it is mostly used, may benefit themselves thereby; for I think it will never be received in *England*; and therefore to have their *Easter*, you must first find the Epact, (for the Golden Number in that behalf is rejected by them) and yet their Epact often misses a day, sometimes two, and seldome hits truly the day of New Moon, even as with us it doth. And therefore to find out the Epact, you must first find out the Golden Number in this side Table, and under it is the Epact for the proposed year, which is in use for the finding out of *Easter* in the *Roman* Accompt, and these agree to the year 1700. the Table is in the margin.

When these years are expired, begin 1672. with the Golden Number 1. and so forward with

Tables for the finding out of Easter, &c. in the Foreign beyond Sea, Roman, Liliun, Gregorian, or new Accompt.

Anno Domini	1653	54	55	56	57	58	59	1660	61	62	63	64	65	66	67	68	69	1670	71
Golden Num.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
The Epact	i	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19

Tractatus Paschalis.

the Epact as it is here till 1700. after which time subtract 11. from our Epact in the first Table belonging to our Accompt, and then you shall have the *Roman* Epact.

The use of these two Tables in finding of *Easter* and the other Moveable Feasts, is first to find the Epact for the proposed year, and then the Dominical Letter for the same year, (which you shall seek in the following Table, which I have so contrived) and it will shew you *Easter* and the other Moveable Feasts in both the *English* and *Roman* Accompt very Artificially for ever, if Authority command not otherwise.

You must remember that this last small Table for the *Roman* Account serveth to the year 1700. and then because it is Leap-year, the Dominical Letters change, and in that year the Dominical Letter is *C*, and thus for three Centenaries of years it must do by the *Gregorian* Contrivement, of which more in time convenient.

The general Table for both Accompts followeth.

Now to find the moveable Feasts in the *Roman* accompt, you must find their Dominical Letter, likewise as in the following Table.

Anno Dom.	1644	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71
Cycle of	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Dominical Letter	C	B	A	G	F	E	D	C	B	A	G	F	E	D	C	B	A	G	F	E	D	C	B	A	G	F	E	D

Tractatus Paschalis.

39

The use of this Table is very easie; you must first know if it be Leap-year, (as before you have been taught) if Leap-year, you must use the first of the Dominical Letters from the first of *January* to the 24. of *February*, together with the Golden Number in the *English* Accompt; after that you must use the second Letter throughout the year. As for Example, this year 1664. (for we begin in *January*) it being Leap-year, the Dominical Letters are **CB**, and the Golden Number 12. I look for **C** in this Table, and over against the Golden Number 12. and in the Collateral line over against them is 7. *February* for *Septuagesima* Sunday, and 8. weeks, two dayes between *Christmas* and *Shrove-Sunday*: Then I take the other Letter **B** and over against it I look the Golden Number 12. and in the Collateral line I find 10. *April* Easter day, 19. *May* Ascension day, 29. *May* Whitsunday; 24. Sundayes after *Trinity*, and the first Sunday in *Advent* the 27. of *November*. Thus much for the *English* Accompt.

But in the *Roman* Accompt, you must find their Dominical Letters and the Epact; this Year 1664. the Dominical Letters with them are *FE*, and the Epact is 2. the first Letter *F* I look in the Table, and over against it the Epact 2. and in the Collateral line, it tells you their *Septuagesima* is their tenth of *February*, and that there is 8. Weeks, 5. Dayes betwixt their *Christmas* and their *Shrove-Sunday*; then I take the other Letter *E*, and the Epact 2. and in the Collateral line, it tells you their *Easter* is the 13. of their *April*; *Ascension* day 22. of their *May*, *Whitsunday* the first of the 1. *June*, and 24. Sundayes after *Trinity*, and the first Sunday in *Advent*, the 30. of their *November*; you must remember that they reckon ten days before us in their Accompt all the Year long.

A

A Table for the Moveable

Domin. Letter.	Golden Number for the English Accompt.	The Epact for the Roman Accompt.	Septuagesima Sunday.	Distance Between Christmas and Shrove-Sunday.	
				Weeks	Days.
D	16.	23.	18 Janu.		
	2. 5. 10. 13.	21. 19. 18. 16.	25 Janu.	5.	3.
	4. 7. 12. 15. 18.	15. 13. 12. 10.	1 Febru.	6.	3.
	1. 6. 9. 17.	8. 7. 5. 4. 2.	8 Febru.	7.	3.
	3. 8. 11. 14. 19.	1. 29. 27. 26. 24.	15 Febru.	8.	3.
E	5. 16.	23.	19 Janu.	5.	4.
	2. 10. 13.	21. 19. 18. 16. 15.	26 Janu.	6.	4.
	1. 4. 7. 12. 15. 18.	13. 12. 10. 8.	1 Febru.	7.	4.
	6. 9. 14. 17.	7. 5. 4. 2. 1.	9 Febru.	8.	4.
	3. 8. 11. 19.	29. 27. 26. 24.	16 Febru.	9.	4.
F	5. 16.	23. 21.	20 Janu.	5.	5.
	2. 7. 10. 13. 18.	19. 18. 16. 15.	27 Janu.	6.	5.
	1. 4. 12. 15.	13. 12. 10. 8. 7.	3 Febru.	7.	5.
	3. 6. 9. 14. 17.	5. 4. 2. 1.	10 Febru.	8.	5.
	8. 11. 19.	29. 27. 26. 24.	17 Febru.	9.	5.
G	5. 13. 16.	23. 21.	21 Janu.	5.	6.
	2. 7. 10. 18.	19. 18. 16. 15. 1.	28 Janu.	6.	6.
	1. 4. 9. 12. 15.	12. 10. 8. 7.	4 Febru.	7.	6.
	3. 6. 14. 17.	5. 4. 2. 1. 29.	11 Febru.	8.	6.
	8. 11. 19.	27. 26. 24.	18 Febru.	9.	6.
A	2. 5. 13. 16.	23. 21. 19.	22 Janu.	6.	0.
	7. 10. 15. 18.	18. 16. 15. 13. 12.	29 Janu.	7.	0.
	1. 4. 9. 12.	10. 8. 7. 5.	5 Febru.	8.	0.
	3. 6. 11. 14. 17.	4. 2. 1. 29.	12 Febru.	9.	0.
	8. 19.	27. 26. 24.	19 Febru.	10.	0.
B	2. 5. 13. 16.	23. 21. 19. 18.	23 Janu.	6.	1.
	4. 7. 10. 15. 18.	16. 15. 13. 12.	30 Janu.	7.	1.
	1. 9. 12. 17.	10. 8. 7. 5. 4.	6 Febru.	8.	1.
	3. 6. 11. 14.	21. 29. 27. 26.	13 Febru.	9.	1.
	8. 19.	24.	20 Febru.	10.	1.
C	2. 5. 10. 13. 16.	23. 21. 19. 18.	24 Janu.	6.	2.
	4. 7. 15. 18.	16. 15. 13. 12. 10.	31 Janu.	7.	2.
	1. 6. 9. 12. 7.	8. 7. 5. 4.	7 Febru.	8.	2.
	3. 11. 14. 19.	21. 29. 27.	14 Febru.	9.	2.
	8.	24. 24.	11 Febru.	10.	2.

Tractatus Paschalis.

21

Feasts in both Calenders.

Easter Day.	Ascension Day.	Whitun- day.	Sundays after Trinity.	First Sunday in Advent.	
22 Mar.	30 April.	10 May.	27	29	November.
19 Mar.	7 May.	17 May.	26	29	
5 April.	14 May.	24 May.	25	29	
12 April.	21 May.	31 May.	24	29	
19 April.	28 May.	7 June.	23	29	
23 Mar.	1 May.	11 May.	27	30	November
30 Mar.	8 May.	18 May.	26	30	
6 April.	15 May.	25 May.	25	30	
13 April.	22 May.	1 June.	24	30	
20 April.	29 May.	8 June.	23	30	
24 Mar.	1 May.	12 May.	22	1	December.
31 Mar.	9 May.	19 May.	26	1	
7 April.	16 May.	26 May.	25	1	
14 April.	23 May.	2 June.	24	1	
21 April.	30 May.	9 June.	23	1	
25 Mar.	3 May.	13 May.	27	2	December.
1 April.	10 May.	20 May.	26	2	
8 April.	17 May.	27 May.	25	2	
15 April.	24 May.	3 June.	24	2	
12 April.	31 May.	10 June.	23	2	
26 Mar.	4 May.	14 May.	27	3	December.
2 April.	11 May.	21 May.	26	3	
9 April.	18 May.	28 May.	25	3	
16 April.	25 May.	4 June.	24	3	
23 April.	1 June.	11 June.	23	3	
27 Mar.	5 May.	15 May.	26	27	November.
3 April.	12 May.	22 May.	25	27	
10 April.	19 May.	29 May.	24	27	
17 April.	26 May.	5 June.	23	27	
24 April.	2 June.	12 June.	22	27	
28 May.	6 May.	16 May.	26	28	November.
4 April.	13 May.	23 May.	25	28	
11 April.	20 May.	30 May.	24	28	
18 April.	27 May.	6 June.	23	28	
25 April.	3 June.	13 June.	22	28	

And you must know that in both Accompts respectively,

{ Septuagesima Sexagesima Quinquagesima Quadragesima	} Sunday, is	{ 9. Weeks. 8. Weeks. 7. Weeks. 6. Weeks.	} bef. Easter

{ Rogation Sunday Ascension Day Whit Sunday Trinity Sunday	} Is	{ 5. Weeks. 40. Dayes. 7. Weeks. 8. Weeks.	} after Easter.

Corpus Christi is the next Thursday after
Trinity Sunday.

I have no more to say; I submit to Authority.
Appello Regem, qui Caput est Ecclesiæ, sub Christo, su-
per omnes personas, omnibus in causis, tam Ecclesiasticis,
quam Politicis, in his suis Regnis et Ditionibus.

Astra Deo nil majus habent, Angli neque Carlo.

Carolus Anglos Rex, sed regit Astra Deus.

Auscultantque Dei mandatis sydera Cæli;

O serviremus nos, velut Astra Deo.

Quam bene dum Caput est salvum, salva omnia membra,

Ergo ut Vivatis Membra, fovete Caput.

A Temporary Table for the time of *Easter* in both Accompts,
with their difference in Dayes.

Anno Dom.	Easter Day in the Roman Accompt.	Easter Day in the English Accompt.	Difference of Dayes be- tween them besides the ten dayes throughout the year.
1664	13 April.	10 April.	7
1665	5 April.	26 March.	0
1666	25 April.	15 April.	0
1667	10 April.	7 April.	7
1668	1 April.	22 March.	0
1669	21 April.	11 April.	0
1670	6 April.	3 April.	7
1671	29 March.	23 April.	35
1672	17 April.	7 April.	0
1673	2 April.	30 March.	7
1674	25 March.	19 April.	35
1675	14 April.	4 April.	0
1676	5 April.	26 March.	0
1677	18 April.	15 April.	7
1678	10 April.	31 March.	0
1679	2 April.	20 April.	28
1680	21 April.	11 April.	0
1681	6 April.	3 April.	7
1682	29 March.	16 April.	28
1683	18 April.	8 April.	0
1684	2 April.	30 March.	7
1685	22 April.	19 April.	7
1686	14 April.	4 April.	0
1687	30 March.	27 March.	7
1688	18 April.	15 April.	7
1689	10 April.	31 March.	0
1690	26 March.	20 April.	35

A Temporary Table for the time of *Easter*. in both Account^s,
with their difference in Days.

Anno Dom.	Easter Day in the <i>Roman</i> Account.	Easter day in the <i>English</i> Account.	Difference of dayes be- tween them, besides the ten dayes through out the year.
1691	15 April.	12 April.	7
1692	6 April.	27 March.	0
1693	22 March.	16 April.	35
1694	11 April.	8 April.	7
1695	3 April.	24 March.	0
1696	22 April.	12 April.	0
1697	7 April.	4 April.	7
1698	30 March.	24 April.	35
1699	19 April.	9 April.	0
1700	11 April.	31 March.	0
1701	27 March.	20 April.	35
1702	16 April.	5 April.	0
1703	8 April.	28 March.	0
1704	23 March.	16 April.	35
1705	12 April.	8 April.	7
1706	4 April.	24 March.	0
1707	24 April.	13 April.	0
1708	8 April.	4 April.	7
1709	31 March.	24 April.	35
1710	20 April.	9 April.	0
1711	5 April.	1 April.	7
1712	27 March.	20 April.	35
1713	16 April.	5 April.	0
1714	1 April.	28 March.	7
1715	21 April.	17 April.	7
1716	12 April.	1 April.	0
1717	28 March.	21 April.	35

A Temporary Table for the time of *Easter* in both Accompts,
with their difference in *Dayes*.

Anno Dom.	Easter Day in the Roman Accompt.	Easter Day in the English Accompt.	Differe. of Dayes.
1718	17 April.	13 April.	7
1719	9 April.	29 March.	0
1720	31 March.	17 April.	28
1721	13 April.	9 April.	7
1722	5 April.	25 March.	0
1723	28 March.	14 April.	28
1724	16 April.	5 April.	0
1725	1 April.	28 March.	7
1726	21 April.	10 April.	0
1727	13 April.	2 April.	0
1728	28 March.	21 April.	35
1729	17 April.	6 April.	0
1730	9 April.	29 March.	0
1731	25 March.	18 April.	35
1732	13 April.	9 April.	7
1733	5 April.	25 March.	0
1734	25 April.	14 April.	0
1735	10 April.	6 April.	7
1736	1 April.	25 April.	35
1737	21 April.	10 April.	0
1738	6 April.	2 April.	7
1739	29 March.	22 April.	35
1740	17 April.	6 April.	0
1741	2 April.	29 March.	7
1742	25 March.	18 April.	35
1743	14 April.	3 April.	0

A Tempora y Table for the time of *Easter* in both Accompts, with their difference in Days.

Anno Dom.	Easter Day in the Roman Accompt.	Easter Day in the English Accompt.	Differe. of Days.
1744	5 April.	25 March.	0
1745	18 April.	14 April.	7
1746	10 April.	30 March.	0
1747	2 April.	19 April.	28
1748	14 April.	10 April.	7
1749	6 April.	26 March.	0
1750	29 March.	15 April.	28
1751	11 April.	7 April.	7
1752	2 April.	29 March.	7
1753	22 April.	11 April.	0
1754	14 April.	3 April.	0
1755	30 March.	23 April.	35
1756	18 April.	14 April.	7
1757	10 April.	30 March.	0
1758	26 March.	19 April.	35
1759	15 April.	11 April.	7
1760	6 April.	26 March.	0
1761	22 March.	15 April.	35
1762	11 April.	7 April.	7
1763	3 April.	23 March.	0
1764	22 April.	11 April.	0
1765	7 April.	3 April.	7
1766	30 March.	23 April.	35
1767	19 April.	8 April.	0
1768	3 April.	30 March.	7
1769	26 March.	19 April.	35

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Cum multis alijs.

Candido Lectori.

Perbrevis hic liber eſt, ſi ſpectes Verba: ſed amplius,

Si ſpectes rerum pondus, habendus erit.

Exiguum fructu, ſi tu metiare libellum,

Exiguus minime jam reputandus erit:

Ne dubites igitur paucos expendere nummos,

Ut tibi quod proſit candide lector emas.

Soli Deo Gloria.

F I N I S.

